A Voice from the Ranks of the Army.

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PHILOSOPHY

OF THE

WAR OF SECESSION,

ILLUSTRATED BY

HISTORICAL FACTS,

TOGETHER SHOWING

The Destiny of the Union.

By JOHN WHITE,

A Discharged Soldier of the 72d Illinois Volunteers---the Chicago First Board of Trade Regiment.

"All conversation in heaven terminates in an idea of Unity."—*Swedenborg.*

CHICAGO:

PRINTED AND PUBLISHED BY THE AUTHOR,

At the Office of Utter & Peck, 154 Clark Street.

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PHILOSOPHY OF THE WAR.

PART I.

Birth of a new political Idea at the Revolution of 1776.—A scientific statement of its rational groundwork.

Thomas Jefferson was somewhat of an optimist. He had insight and a habit of looking forward to the future—qualities as useful and necessary to the successful architect of an empire as to the thrifty husbandman of a plantation. In announcing to the world his celebrated doctrine of Equality, as set forth in the preamble to the Declaration of American Independence, he stated a truth not obvious in the letter, but one hidden in God, veiled to the eyes of all who were yet strangers to Divine Inspiration. It was an entirely new thought, very dimly if at all recognized in any system of political ethics then extant. It claimed for each and every individual of the human race a right, inseparable from his existence as a creature of God—a right to life, liberty and the pursuit of happiness, or the fulfillment of his destiny. It did more than this: it implied that life is communicated from the Creator to the creature—a theological truth, very imperfectly understood even at the present day.

The new idea was revolutionary in all its tendencies, menacing the permanency of every despotic form of government then in existence, and proposing an entire reconstruction of all the forms and long-established usages of the civilized and uncivilized parts of the world. It may be said of Mr. Jefferson, as an architect, that "he builded better than he knew;" for it cannot be supposed that even he, the chief of sages and patriots of his time, could be aware of the full import, the far-reaching tendency of his thought. Like all enunciators of new truths, his whole mind was taken possession of, and completely mastered by the idea, long before he could become, in the various details of its *rationale*, a master of the idea. He was not in possesion of, but was possessed by,

the new thought. But he and his compatriots had quite enough to do in those early years of the Republic, without stopping to canvas their new theory of government in all its manifold philosophic and scientific bearings. They were taxed to the utmost of their energies in securing for our country an independence of the British Crown and in beating back its powerful army and navy, which swarmed all over our land and infested our sea coast. The philosophy of their novel position before the world must be postponed for the more calm consideration of posterity. Thus it falls to the lot of the present generation to complete the work only begun at the first revolution. With the aid of mighty results accruing within the period of eighty-seven years of our practical experience added to the impetus then given to our people, we must accept the responsibility of the task now devolved upon us, or confess before all mankind that we are but the degenerate sons of a noble race of sires.

The struggles of the first revolution may be regarded as the parturition pains of the birth of our Republic, when was brought forth the infant body of the American Polity, which, at the maturity of its growth, would require to be clothed in an entire new costume or system of political economy adapted to the features and proportions of the new collective man. A system was demanded which should regard in the first place, not the interests of any class of our citizens, whether aristocratic or democratic, but which, looking far beyond these, should have reference to the Industrial interests of the whole people as the one great interest, paramount to every other, and the fundamental interest of a Commonwealth under a true system of political economy. Industry, as the source of national wealth only, demands this consideration from the economists; but when viewed from other and higher positions, it will be found to have a bearing upon the welfare of the human race so all-important as to establish and enforce its paramount claim upon the attention of every rational mind having the slightest claim to patriotism, philanthropy or religion.

But before we enter upon a consideration of the several branches of our subject, it will not be out of place to premise a few brief remarks upon the doctrine of Equality, in order that its rational groundwork may at once be seen and admitted; for it is a doc-

trine that furnishes the key to all that follows on this subject. We are treating of Unity as a science, and Equality is an indispensable pre-requisite to Unity, as we intend to show in this work. We said above, that Mr. Jefferson's idea was not obvious in the literal statement, but veiled under cover of other and higher truths not then understood, and but partially so even now. Of course no one in his senses ever dreamed that the doctrine of equality contemplated any such absurdity as the equal endowment of all persons in wealth or mental and physical qualities. Throughout the created universe there is to be found no such equality or sameness as this. There are no two things — not even two blades of grass — that are exactly alike. Without variety, infinite variety, there could be no such thing as unity in creation; and variety is as essential a condition to unity in man as it is in nature.

The wonderful developments and acquisitions in every branch of human knowledge within the last half century, have put this whole subject within the grasp of science; so that the means of direct and positive knowledge are now as certain and accurate, and as rapid too, comparatively, as are the means of intercommunication by railroad and telegraph. To ignore the science of unity, therefore, is to turn a deaf ear to the majestic and stupendous harmonies of the universe, and to close one's eyes to every ravishing view of the three grand Unities, which, until now, have been held in reserve by a beneficent Providence, as a crowning gift and blessing to the human race. These three grand Unities are, the Unity of Man with Man, with Nature, and with God. This is the burden of our lofty theme. We find the guaranty of its fulfillment in the fact that Revelation and Science are henceforth one and inseparable, bringing down heaven to earth, and lifting up earth to heaven. The blind are receiving sight, the ears of the deaf are being opened, and the dead are rising into new life. The Lord of the Universe is descending a second time to our earth, with power and great glory!

It is a primary truth of the Christian verities, that the Lord is Life in Itself. "As the Father hath life in himself, so hath he given the Son to have life in himself." The literal terms in which this truth is expressed in Holy Writ may have a clouded aspect, but it is a "cloud" so radiant with Divine glory that it does not

obscure the grand central truth, the Divine Humanity, which is the very "key of knowledge," opening every inmost recess of Revelation and Science. The Lord is Life itself, Love and Wisdom itself, Goodness and Truth itself. Consequently, all virtue and intelligence in men must be an emanation from Him, precisely as heat and light emanate from the sun. Nothing of these is man's own; for he is a mere recipient, having no real or personal *property* in them. His destitution of these qualities is complete and absolute; so that in this fact we have the entire groundwork of the doctrine of Equality. All men are equal in this, that in and of themselves they are nothing and can do nothing. Hence all genuine worship must consist in rationally ascribing to its true Source every manifestation of goodness and truth that may be found in man—not at all in claiming a personal *property* in that which is *proper* to the Lord alone. The true worshipper will be careful to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Until this is done, a man cannot fail to arrogate to himself an intrinsic superiority over his fellow mortals, or admit their essential superiority over himself. In the one case, he becomes proud, haughty, contemptuous, intolerant, overbearing, despotic, cruel and tyrannical. In the other, he becomes meanly subservient, sycophantic, deceitful, treacherous, hypocritical and pusillanimous. He can have no rational grounds whereon to rest a true idea of human equality.

In other parts of this work will be found further discussions of this important point, more fully illustrating the doctrine and its bearing in various directions, where the objections usually urged against it are examined and answered. Objectors, who invariably judge from mere *appearances* rather than from scientific data, are perplexed to understand how it can be possible that LIFE in its essential *substance* can be precisely the same in *all* individuals of the race, and yet different in *form* in *each* and every individual. They say that they cannot perceive how it is that the life of a notoriously wicked person can flow from the same pure Fountain as that of an amiable, upright and innocent individual. Their difficulty lies in the fact that they do not regard life in its essence as flowing from a Fountain at all; but they vainly imagine that it is somehow an inherent principle of vitality in man, the result or

effect of his physical organization. Such indeed is the appearance, which has deluded the senses of as many physioligists as similar appearances have deceived the astronomers. It is well known that men of astronomical research formerly believed that the sun made a diurnal motion around the earth, instead of the earth's movement around the sun; and accordingly all their deductions drawn from this erroneous first proposition must necessarily partake of the original fallacy and become vitiated by it. Not until the days of Galilleo, Kepler and Newton was this grave error discovered, and the truth concerning it made to appear. Like some of the fixed stars, their light, swiftly as it travels, does not reach the earth so as to be visible to men for many thousands of years.

So it is in regard to the sphere of life which flows forth from the Creator. Being in itself fluent, it must of necessity take the precise *form* of the vessel into which it flows. The forms of the recipient vessels being different in each and every individual of the human race, we have accounted for the fact of an indefinite variety in the character and quality of the *outward conditions* of men, and an infinite unity in their *inward substance.* We have thus a reconciliation of the apparent contradiction, that all men are created equal, and at the same time each one is different from every other.

But more will be said on this subject when we come to consider its application to re-formation and re-generation, where the rational ground of *their* necessity will also be brought into view. The equality and unity of man cannot be seen in advance of the several stages of reformation and regeneration through which the people, individually and collectively, are at the time on their way.

The logic of the foregoing statement is now being taught in other than syllogistic forms. There is a "logic of events" forcing itself upon the attention of persons not heretofore accustomed to give heed to the logic of the schools, so that whether men will hear or whether they will forbear, the work now begun will be surely carried forward to a glorious consummation.

PART II.

The Industrial the fundamental interest of a Commonwealth under a true system of Political Economy — Removal of the slavery question to a new and entirely pacific ground of discussion.

An orator in Cincinnati, some years ago, eulogized in a lecture the character and public services of General Washington, in the course of which he ventured to apologize for some supposed defect of the great hero and statesman, on the ground of the novelty of his position, being the first one to occupy the presidential chair, and as such compelled to act without reference to precedent. In this the orator was at fault. Men do not ask for precedents to determine their course of action; for he is less than a man who will only "tread in the footsteps of his illustrious predecessor." The Source of all wisdom is as accessible to-day as it was yesterday, and is as adequate to counsel on one momentous occasion as on another. The apology, then, only disparages the character of the hero it was intended to defend. The same reasoning is applicable to the political economists who argue a want of precedent for placing the Industrial interests of our commonwealth in their true position, so as to take rank as the chief and fundamental of all others. Men in herds or tribes may, like sheep, follow the leadings of a bell-wether, and, like them, on being driven through a narrow pass, after the bell-wether has overleaped an obstacle in the pass and the obstacle has been removed, may each one take a leap into the air as if said obstacle still remained; but rational men do not so. Man is not a mere *animal.* We have seen this fact of the natural history of the sheep used as an argument in behalf of aristocratic leaders of men. It may be well enough for those who must have precedents to take that of the bell-wether, and to require of every sheepish follower that he jump exactly as his "illustrious predecessor" jumped before him.

The exciting and fast-recurring events of the Revolution compelled our patriot fathers to rely upon their own resources, not-

withstanding this propensity to follow in the beaten track of precedent. All of their social and political antecedents had been on the side of a ruling aristocracy, or a clsss of men supposed to be qualified at birth for holding government offices, and therefore exempt by nature, or by fate, or something else, from the ordinary lot of the great multitude of their fellow men, of systematically pursuing some industrial calling. These were supposed to have rights and immunities peculiar to themselves as a class, and were endowed with exclusive privileges in relation to revenue, taxation, the hereditary transmission of property, etc., which did not and could not belong to the other class. All the frame-work of the great edifice of society had been put together with reference to this now exploded view of the social relations between man and man, and thus the Industrial interests of community were either left to regulate themselves as best they might, without the directing aid of any great controlling principle of ethics, as was the case in the northern States, or these same interests were overborne altogether by a system of legislation in open violation of sound policy and of every ethical truth, as was the case in the southern section of the Union. Even the theology of the time fermented with that old leaven of the past, and the sacred pulpit itself was as much the bulwark of "exclusivism" as it should have been the fearless advocate of an impartial righteousness.

Meanwhile the Republic continued to grow and expand its territorial proportions toward maturity, and the wealth and population of the country increased and multiplied beyond all parallel. Party spirit at an early period manifested itself, dividing the people, according to their various predilections, and arranging them under the banners of an aristocratic and a democratic party, contesting stoutly with each other for the control of public affairs; and thus the work of internal organization, local and general legislation, and the gradual and almost imperceptible interweaving of something akin to a system of political economy went on under the influence of two antagonistic principles, culminating at length, in the year 1861, in the great war of secession.

It would perhaps be more strictly correct to say, that from the conflicting action of the two parties no system of political economy was ever maturely considered or earnestly urged by either.

Certain it is, however, that the Industrial element of social and political prosperity never was recognized by either party as the fundamental of all other interests; for, while the people of the free States only incidentally encouraged the growth and expansion of this grand element, by refraining in their legislation to impose any direct or weighty burden upon the industrial portion of the population, they nevertheless permitted and even aided the people of the slave States to do that impolitic work for them. The consequence was, that, in the free States, Industry grew into power and respectability, by simply leaving it to assert its own claims, untrammeled by direct legal or statutory prohibitions; while, in the slave States, that element was degraded below all the others, by the imposition of the most extreme legal disabilities upon the great majority of their laborers, reducing them and their posterity to absolute and perpetual slavery. This degrading bondage of the laborer, although hitherto confined to persons of African descent, would, if not suppressed, extend itself to the people of every race, until the whole industrial population of the country would be sunk to the same level, on the principle now openly advocated by Southern politicians, that "capital must own the labor of the country."

Here, then, we have the real question at issue in the present war. Stripped of all disguises it stands out clear and positive, that the conflict now waged between the North and the South is neither more nor less than this: Shall the entire industrial population of the country be freemen or slaves? This is the point to be won or lost by the war of secession. Should the Southern Confederacy succeed in establishing an independent nation, its leaders will owe their success to the indifference which is felt by the leading minds of the Northern States as to whether freedom or slavery shall be the lot of the industrial masses of the people. Whosoever cannot see the truth of this statement has not discerned the real cause and object of the war. That there are multitudes of persons occupying high and responsible positions in the civil and military service of the United States who are indifferent on this subject, is too well known to admit of a doubt. The leaders of the rebellion at the South are well aware of the fact, and are making constant use of it in setting on foot political intrigues and

in fomenting discords and divisions among unscrupulous politicians throughout the Northern and Western States, hoping thereby to interrupt if not to cripple the Union administration in a vigorous prosecution of the war, until by the aid of foreign intervention their claim to a separate nationality may be recognized. Let the South but succeed this far, and who can doubt the future course of its policy? The turbulent, aggressive character of the slave power would never be quiet or at peace with a neighboring community until its own insane policy was predominant over both. But we need not pursue the subject in this direction. We are to show a far different destiny for the people of the American Union.

There has been a vast amount of boasting done in this country over a supposed superiority of certain of our national ancestors to others, which deserves a passing notice. The people of New England, for instance, are fond of calling themselves descendants of the Pilgrims, while the Southern aristocrat feels a pride in having sprung from a more heroic lineage. Of course we cannot for a moment suppose that the descendants of the Puritans of England who landed at Plymouth, Massachusetts, were in any way a superior race or caste of persons to the posterity of the Huguenots of France, who peopled Virginia and South Carolina. Our idea of equality, as already defined, supersedes all eulogistic or invidious comparisons under this head, and leaves us free to pursue our philosophical researches without reference to merely personal distinctions of any kind. We thus avoid all reproaches, criminations and recriminations, which fanatical minds in the free States of the North and in the slave States of the South have mutually cast upon each other, while we proceed to discuss the bearing which slavery as a political institution exerts upon a commonwealth, on the strictly scientific basis of a sound political economy. It is needful that the old ground of discussion be altogether abandoned, and a new one selected which shall exclude all personal considerations from intruding their pernicious presence forever hereafter.

Political leaders both North and South have equally erred on this point. "All, like sheep, have gone astray," and all alike would continue to stray, were it not for the powerful crook and staff in the hand of the great Shepherd, who neither slumbers nor

sleeps, nor abates one jot of His vigilance in observing and providing for the safety of His fold. But more under this head as we proceed. We need here only observe that it was indispensable for the enduring welfare of our common humanity that the practical importance of the industrial element in a State, kingdom or empire, should be developed to such a degree, and at the same time its opposite be manifested, as to be seen and known by all men. Until this were done, it could not be possible to make intelligent and free choice of any system of economy, whether favorable or unfavorable to the fostering and protecting of that greatest of all economic interests. The time has fully come for men to learn the uses of evil, and how it is overruled for the advancement of the best interests of the human race. Evil is not the result of an accident or mistake on the part of the Creator. No more of it is permitted, however, than can be made subservient to the highest welfare of man.

Thus is justified to our reason the ways of Providence in the permission of evil; for it is thus only that man can be educated in the principles and practice of self-control, either as an individual or in a collective body. The great principle of self-denial, or self-control, which is a cardinal principle of the Christian religion, must first be established in the individual man, by his own consent, before it can be wrought into the framework of our political edifice, so as to give to it the form and proportions of a free government. This work has been done for the American people by the permission of the evil of slavery in one section of the Union, and by its partial restraint in another. The immensity of disadvantage and damage done to the industry and consequent prosperity of the country in the one case, and the benefits arising from even its partial restraint in the other, are now made apparent to all reasonable minds, so that henceforth the people must choose their course with reference to this matter. The decree of One far greater than the ancient king Canute has declared of the evil, "Thus far shalt thou come, and no farther." Its audacious wave shall not be permitted to wet the footstool of His everlasting throne.

The President of the United States has been forced into his emancipation policy, not from choice on his part, that is, not so much from a rational conviction of its intrinsic righteousness, as

from its necessity as a war measure. But it matters little to any one but himself how the case is in his own mind. One thing is clear, namely, that the real animus of the war discloses itself as a contest for the complete degradation of the industrial element of the Republic on the part of the rebels, and for its elevation to its proper position on the part of all truly loyal citizens. This issue of the war may not be a logical conclusion from any distinct proposition made by either of the belligerent parties, but is a conclusion forced upon each by the inexorable logic of events.

Our view of the paramount importance of unfettered industry will not be deemed an exaggeration when its inherent dignity and the bearing it has on the formation of individual character shall have been duly considered.

PART III.

Dignity of Industrial life — Its bearing on the formation of individual character — Theological obstacles removed — A word of encouragement to soldiers in the army.

The philosophy that rises not above secondary causes, stopping short of the great First Cause, must of course be defective in all its derivations, and unable to disclose any true relation between cause and effect. So also, the logic that substitutes a minor for its major proposition must not only be lame in all its conclusions, but absolutely halt, incapable of advancing in any scientific direction. Hence, if we would gain true views of the inherent dignity of Industry, and thus find its proper position in all human affairs, we must begin at the beginning.

We therefore commence the examination of this branch of our subject with the axiom, that Useful Industry is co-operation with God. This will be evident on a very little reflection, so that it may be classed among the truths that Mr. Jefferson calls "self-evident;" that is, it is a truth seen by means of its own light, and takes its place among primary truths.

Industry becomes thus ennobled when it is performed from a principle of obedience to the Divine law. The law of the Decalogue, or Ten Commandments, is said to be a transcript of the Divine Mind, a written expression of the Divine Will and Divine Wisdom. This law is to be transcribed upon the mind of man, and become an expression also of his will and intelligence; which is effected only in so far as he makes it the rule of his life in all things. Let him begin with any part, or any one of the requirements of the law, and it will be carried on in him until the whole law is "written on his heart," and the individual becomes an image and in the likeness of God. This law, in the complex, expresses good will toward all men, and in each one of its ten precepts has reference to some one particular form of good will. In the last prohibition, which is a summary of the whole law, covetousness, or a desire to possess the goods, natural and spiritual, of our

neighbor, is forbidden; implying a perfect contentment with one's own lot, the sure safeguard against fraudulent dealing, or false witness of any kind, as touching the property or reputation of another, while the act of stealing is not only implied, but is explicitly inhibited in a distinct precept of the law.

Now if any person will but set about the diligent pursuit of some useful avocation for which he is fitted, no matter what that useful branch of industry may be, governing his conduct by these three latter precepts of the Divine law, who cannot see that in so doing he becomes a co-operator with God? Yea, in this co-operation he also becomes conjoined to God, and that so intimately and finally so perfectly, that he becomes one with God, and the Atonement (At-One-ment) is made in the case of such an individual. In this case God and man are one, and a new witness is added to the hosts who testify concerning the Unity of God and Man, or the Divine Humanity. But of this hereafter.

Here we would ask, can there be a more exalted dignity conferred upon man than to be admitted as a co-operator with God and thus intimately conjoined to the great Eternal! What more potent influence can be brought to bear on the formation of character in the individual mind?

From this elevation of view, this high mountain-top which rears its lofty crest from the midst of the vast plain over which our subject extends, may be seen somewhat of the important position the element of Industry occupies, not only in the political economy of a commonwealth, but in the Divine economy throughout the government of the human race. We perceive that it is made a means of conjoining the creature to the Creator, and of establishing that covenant relation symbolized in the Word by the covenant made with Abraham, whose posterity were delivered from a degrading bondage in Egypt and conducted under the Divine guidance to their promised land, to take a position among the nations of the earth.

The relation between the Creator and the creature must necessarily be that of a covenant, or a stipulation for the performance of certain acts on the part of the creature, before any distinct consciousness can be communicated to him by the Creator, that

the co-operation and conjunction spoken of can have an existence. In this view of it we have the highest and strongest reasons, the best possible argument, why the element of Industry should receive from a Christian community the most complete enfranchisement from those onerous burdens imposed upon it by heathen nations of the past, and should by no means be oppressed by an utter and permanent degradation of the working people into a condition of abject bondage. For who can resist the conviction that such conduct on the part of a community professing the Christian name must certainly invite an interference of the Almighty to restrain so gross a perversion, profanation, and even blasphemy of the Divine character! Who cannot see that it were infinitely better that entire nations should become extinct by wars of extermination, or any other calamity, rather than that the most potent means of advancement and elevation of the human race be obstructed with so direful an obstacle? For it robs the Almighty of his Divine attributes, as the sole possessor of all goodness and truth, and claims that a certain class of men have a property, a personal property, in whatever of virtue and intelligence they may have received; prompting them to deceive themselves with the vain conceit that they are intrinsically superior to others in whom the same degree of virtue and intelligence has not been developed. When this is effected in the human mind, of course the way is open for the intrusion of every vilest propensity to which man can be exposed. Like the broken down wall of a garden, it invites an entrance of the brute creation to the speedy destruction of everything of refined culture.

Are men afraid of death? Why do they shrink appalled from its near approach? Death is not the greatest of calamities. It is not a calamity at all; but is one of our most beneficent friends. Why, then, should it be feared or even lamented? Those who do so have not yet been emancipated from that dominion of the outward senses, signified by the bondage of Egypt. They have been erroneously taught to regard the phenomenon death as "the king of terrors," when in truth it is no more than a phantom. The early Christian disciples were never disturbed by a thought concerning it. Search the New Testament through, and you will find that they gave it not the slightest consideration; for, having

seen the risen Lord, they ceased not their jubilant hallelujahs over the resurrection. It is those who make of Christianity simply a "profession" that keep up such a great ado about death, such a wailing over the carnage of battle-fields, and are continually affrighting themselves and others with what they call "the horrors of war."

Yet there is a death to be really feared by all who are desirous of possessing a sound mind—a *living* death, which leaves its victim in a state of insensibility to gross outrages and gigantic wrongs daily and hourly perpetrated upon mankind in the garb of religion and under the cloak of civil government. It is that destitution of sympathy in the common joys and sorrows of mankind which leaves one indifferent toward every really noble enterprise for advancing the permanent welfare of the human race, while he is ready to go into spasms of affright at the mere *transit* of men from a lower to a higher and better state of existence. This is the only death for which a wise person has any concern. Every true soldier knows how to put a proper estimate upon the fallacy above referred to; for he gave up to his country and its righteous cause his natural life, with all its worldly issues, the moment he put his name to the muster roll of his regiment. In this respect he has greatly the advantage of those who profess a belief in the resurrection and yet cling with cowardly tenacity to the pitiful and "beggarly elements of this world." Whatever else may be said to the disparagement of his morals, the genuine soldier is free from a craven spirit, and values not his life above the honor and devotion he owes to his country.

One word more, by the way, concerning a defective philosophy spoken of on page 16. That philosophy not only proceeds without any direct, rational or scientific reference to the great First Cause, who is intimately present in all secondary and derivative causes as well as in the whole series of effects flowing therefrom, but it also ignores the entire realm of ends, thereby leaving out of view the real uses of philosophical knowledge. Of what use is a knowledge of mere facts or effects and their proximate causes, without at the same time discerning the end which both causes and effects are tending to subserve? At best, such philosophical lore can only minister to an already overgrown pride of intellect in men

and thus be powerless in the promotion of that cardinal virtue, which, if unattained, leaves all other attainments valueless—the virtue of a genuine humility.

But, with the opening of yet another of the seven seals set upon the Divine Word, there is opened another and a higher realm in the great domain of human thought, and philosophy has gained the accession of a perception of ENDS to her knowledge of causes and effects. It is as if a new heaven, whose existence had been entirely unknown to man, had descended to the earth, flooding the world with a vast sea of light never before experienced, and tinging every object on which it glows with its own radiant hues of purple and of gold. We must therefore change our definition of philosophy from "a knowledge of effects and their causes," and write it thus: Philosophy is a perception of ends, which, working through causes, proceed to the production of effects which in turn themselves become producing causes. This supplies to philosophy its needed third term, making it complete as a trinity in unity. It now becomes a "candlestick,"—one of the mystic seven seen by John in his first and most gorgeous vision, in the midst of which he beheld the Lord as the ever-living Word, "whose countenance was as the sun shining in his strength." (Rev. ch. 1.)

With this newly added light to the world, men will not be slow in learning what disposition they shall make of anything and everything that hinders the elevation to its true position of that grandest element of human advancement—USEFUL INDUSTRY.

"This may be all true enough," says an objector; "but men do not believe in God, and herein lies the difficulty."

Why do not men believe in God? we ask.

"Because of their ignorance, not having been correctly taught."

Exactly so; and this is the first work to be done. Men will not cease to grapple one another by the throat so long as they are in a state of practical atheism.

"Would you teach a new religion?"

No, I would do nothing of the kind.

"What then do you mean by teaching men correctly?"

I mean, to teach the Christian religion truly.

"But most people will not submit to have their religious sentiments interfered with."

I do not propose to interfere with the *religious sentiments* of any one. The *religious sentiment* is one thing, and a *theological theory* is another and very different thing. The religious sentiment resides in the inmost of the soul, somewhat as an inhabitant resides in a house, while a theological theory may be represented by the house itself. If, in passing along the wayside, I observe a house, I may examine its plan, its architectural proportions, and its adaptation to accommodate the inhabitants, without in any way interfering with or disturbing the inmates, if it have any.

"I am not accustomed to such hair-splitting distinctions."

Is the difference between a person and a house a "hair-splitting" distinction?

"Not exactly, perhaps; but still, people are not apt to observe so closely, especially in regard to theology and religion."

That is true; but there is an urgent necessity that this work be now begun. We have already intimated that the theological pulpit had long ago become a bulwark for every foul error that disfigures our common life. This must be made to appear plainly to the common mind before the enchantment of its syren song can be broken, and the religious sentiment emancipated from captivity to a false theology. To do this efficiently, new means and methods are to be resorted to for arousing attention in the slumbering people. They must be addressed directly by persons of their own class and rank in all the walks of life, in opposition, if necessary, to the learned dignitaries who have assumed the place of teachers and have grown fat and lethargic in high-salaried offices for misleading and blinding the common understanding. Whoever can aid in this first necessary work will be doing more toward conquering a permanent peace for our country and the world than all the armies that can be sent to the battle-field, were they millions where now there are but thousands.

"If this is really your conviction, then you owe it to yourself, as well as to all mankind, to make it known as speedily and as widely as possible."

So I have determined, and accordingly have changed my field of action and the instruments of warfare from leaden bullets to leaden types. I must continue to follow the camp, however, for I have therein many friends who will hear what I have to say,

and who will reflect and act upon what they hear, in view of their own approaching change of position from soldiers to peaceful industrial citizens.

"But, surely, you cannot mean to teach religion or theology, or whatever you may please to call it, to the army! How would you address such multitudes of rude and profane scoffers at all the sanctities of both religion and theology? I fear that your zeal out-runs your knowledge on this particular point. Is it not so?"

This is the very error of the time! Want of faith in God implies want of faith in man. The one must always be commensurate with the other. Show me a person who undervalues man, by denying his capacity of rising, under favorable surroundings, to the highest attainable position, and I will show you one whose faith in God is as impracticable as is his distrust in his fellow man, neither more nor less. The truth, plainly stated, is as acceptable to the mind of the unlearned person, no matter what may be his social position, as the varied hues of light are agreeable to the eye. Besides, I am sure that you are wrong in supposing that the rank and file of the army are "scoffers" at sacred things beyond those who occupy other and higher positions in life.

Here the writer was interrupted in his work, by the entrance of a Chaplain of the army, in the character of colporteur, distributing tracts, religious papers and other reading matter to the soldiers. I was then in Overton Hospital, city of Memphis, Tenn., suffering under debility from long-continued disease of the bowels. On his entrance I offered him the only chair in the room, and received his cordial greeting, when a colloquy ensued, substantially to the following effect:

The Chaplain, after several interrogatories as to who I was, whence I came, the character of my illness, etc., and informing me who and what he was, asked how I liked the life of a soldier? I replied that I was a candidate for discharge from the service, on the ground of disability, that the medical examining committee had reported favorably to my discharge, had sent the documents for that purpose to headquarters, and I was awaiting the order of the commanding general, when I should at once return to my former avocations as a citizen.

Chaplain—I hope you may return uncontaminated by the many immoral influences of the camp. I suppose you must be aware that there is a fearful amount of depravity in military life which endangers the soul's safety of all who are exposed to its influence.

Writer—I have just risen (pointing to the manuscript on the table) from an attempt to refute or at least palliate the sweeping charge of depravity, so often and I think so inconsiderately, made against soldiers generally.

C.—You would not palliate or excuse sin?

W.—No; but I cannot regard as evidence of the soul's depravity much that is stigmatized under the name of *sin.*

C.—Are not rudeness of manners, profanity and drunkenness evidences of depravity?

W.—They are evidences of immaturity of character and a want of external and internal culture; but do not necessarily attach to or taint the *soul.* They are offensive to the eye and ear of cultivated people, and are in themselves unjustifiable; but if I have read the New Testament aright, they do not peril the safety of the soul.

C.—Does not the practice of immorality peril the safety of the soul?

W.—Not necessarily; if it does, who can be saved? It perils only the safety of a very poor code of morals.

C.—I have not time to discuss the subject; but it appears that you are an apologist of sin.

W.—I regret that your want of time will not permit me to show that I would be an advocate of *sinners*, not an "accuser of the brethren," nor yet an apologist of *sin.*

C.—My duties require that my visits be short; let me assure you, however, that the soul's safety can only be secured through the atoning blood of Christ. By his stripes we are healed.

W.—Those words involve a great truth, but one which I am prepared to show is much misunderstood and greatly perverted. They are often used as the merest cant; often as cabalistic terms to stifle thought rather than to open the understanding of the willing listener. "By his stripes we are healed." That is, when we suffer by or with him, we are healed by or with the stripes he received; not otherwise. But the prevailing theological notion is

a most complete and thorough falsification and perversion of this great truth. What theologians mean by the atonement is, not that the majestic sufferings of the Christ are to become our sufferings, in order that we may be regenerated as He was glorified, which is the grandest truth of the gospel. No, they mean nothing of this kind. But they do mean to have it believed, not understood—for it is the grossest violation of every law of the human understanding—they would have it *believed* that *He suffered in our stead*, or as a *substitute for us*, whereby we are made exempt from suffering! Who cannot see that this is a total abandonment of the whole Christian ground, rendering the Divine Word of no effect whatever in the regeneration of our fallen humanity?

What these theologians mean by *suffering* deserves here to be particularly noted. They have not the remotest idea that Christian *suffering* consists in a manly bearing of the cross over every selfish desire that would lead one to seek for a better lot in this world or any other than is vouchsafed to the common lot of mankind by a perfectly just, impartial and infinitely good and wise God. They have no such exalted thought concerning the sufferings of the Lord. But, instead of this, their idea is prompted by a fear that some future *punishment* may befall the unjust, ungenerous, craven wretches who would shift the penalty of their misdeeds from their own to the shoulders of some one who would act as their *substitute* in receiving the *chastisement* due to wickedness of all kinds, which they make synonymous with the *sufferings* of the genuine disciple of a true Christian faith! Can there be a grosser perversion of the human mind than this!

My visitor, the Chaplain, could not remain to hear me through, but bade me a "good day, sir," in the midst of my harrangue, without leaving so much as a Tract for my benefit. This scene occurred on Tuesday, January 13, 1863.

I have recorded the foregoing dialogue with the Chaplain for the especial benefit of my soldier friends, who will be sure to hear the Chaplain's part of it repeated hereafter for the thousandth time, as they come in contact with clergymen, either in or out of the army. They will bear in mind that it is a photograph likeness of one of that class of persons who can see nothing in the life and character of the soldier but evidences of depravity, and who

persist in keeping out of view those sterling virtues which are the real characteristics of every true soldier. Failing to recognize these, they approach him with a patronizing air of condescension, which speaks as plainly as words can speak their thought, that a great gulf of separation exists between their own sanctimonious selves and the profane object they are addressing. This exhibition of clerical superiority, this display of a reverend fullness of sanctity, is instantly and keenly perceived and rightly interpreted by the unpretentious soldier, whose most conspicuous characteristic consists in that thorough *abandon* which shows that he is not contemplating his own worthiness, or measuring himself by the stature of any one else. His natural, unassumed humility is his shield and guardian in this case, protecting him from the intrusion of feelings of indignation and contempt which might otherwise inflame his spirit and prompt a fierce resentment in his bosom toward his proud superior; and the soldier, therefore, can well afford to treat with seeming deference and respect the exacting claim of the clergyman, which from any one else would not fail to invoke a strong but not very elegant expression of the estimate in which he holds pretenders generally.

It is not surprising, however, that the clerical profession should permit their vision of the soldiers' virtues to be constantly eclipsed by what they imagine are his permanent vices. It is not a matter of wonder that they cannot discern any good in a brother, when that which constitutes the very highest human good is altogether unrecognized by them as such. Having discarded from their theology the practical use of the entire series of virtues summed up in the one term "SUFFERING," as briefly hinted above, it is not to be expected that these can be made available for use in ordinary social intercourse or in their habitual methods of thought. For these reasons we are prepared to find them pilfering—no, that is not the term—robbing their neighbor of his honestly acquired possessions in the form of the better qualities of manhood, and assigning to him degrading positions and qualities which they themselves will by no means accept or confess. Hence it is, that they can find nothing to commend or admire in the man who voluntarily leaves a comfortable home, endearing social relations and a lucrative business, to accept the privations and dangers of the

camp, the march and the battle-field, for a paltry pittance per month as compensation. In all this they discern nothing of the spirit of self-sacrifice, which is the very essential feature of the Christian religion, a direct emanation from our Lord himself; or when told by others that such is the true state of the case, they make light of it, doubtless because of the light and trivial estimate they put upon the Divine virtue itself. Yet this exalted quality is frequently found in the soldier, aye, is found more or less in all of them, mixed up or surrounded, it may be, with rudeness, profanity and drunkenness, in many instances. Now neither the virtues nor the vices here spoken of are to be fastened upon the individual *as his own* by any enlightened Christian. He has no more of *property* in the one than in the other of them. The former is Divine; the latter is infernal; while the individual is and must be a subject acted upon by both, without making himself *identical* with either. They are two opposing forces between the constant play of which he finds equilibrium or a perfect spiritual freedom, in which he may advance to any desired state of perfection and purity of life. But let him halt in the persuasion that the virtues aforesaid are *his own*, and not from the Lord, and he necessarily dwindles into a Pharisee of the first water, devoutly stretching forth his hands in the great temple of humanity, and in the presence of the congregated human race shamelessly "thanks God that he is not as other men," notwithstanding that sort of Divine praise was ruled out of the courts of heaven by our Lord nearly two thousand years ago. Should he imagine himself *identified* with the evil influences, on the other hand, he becomes a devil, giving himself up a willing subject of every enormity that can degrade a human creature, and there is no help for him. He cannot fight manfully the great battle of life, because he is dominated by a foreign force over which he has no control, and under which he cannot even so much a conceive of such a thing as his own spiritual freedom.

Yet this is the great warfare of human life into which man is to be initiated in order to his endowment with a majestic heroism worthy of his Divine origin — a warfare in which he will be purged of every impurity, when all incongruous vices which now envelope the life within, as rude husks envelope the ear of corn, shall one day

be removed, leaving only the fully ripened grain exposed to view in all its golden beauty. Talk no more to the soldier, then, such miserable twaddle as he has been hearing about the "horrors of war," or the "depravity of the camp."

If our clergymen would but hold themselves susceptible of learning the truth and making themselves useful in teaching others, they would not fail to recognize the latent virtues of which we have been speaking as the very *material* on which they are to work. They would recognize it as divinely provided for their especial purpose, and would be enabled to use it as the Master himself used the "five loaves and two fishes," in the miraculous feast, where the multitude of five thousand people were fed to fulness and had an abundance left. They would learn that goodness and truth, such as we have shown to be discoverable in all men, and which are divinely represented by the "loaves and fishes" in the sacred parable, are susceptible of infinite augmentation and increase, as must be every part and particle of the Infinite Word. They would learn that goodness and truth, although the least conspicuous substances in the universe, are nevertheless the most potent forces therein, constantly active with creative power, and infinitely more subtle in action than any of the material agencies of heat and light, or the electric and magnetic currents, which cease not their constant play throughout the vast laboratory of creation. They would learn that goodness and truth, conjoined in the human mind so as to act as one, is nothing less than Omnipotence itself—the very Emanuel, or God with us—whose benign Presence is revealed to those only who are of a humble and contrite spirit, conducting every one who is willing to be led thereby to those eternal mansions of bliss, "where the wicked cease from troubling, and the weary are at rest."

And now, my brave companions in arms, with whom I have shared the pleasures and pains of military life for a short time past, permit your old comrade to remind you, as one by one your terms of service expire, and you are returning to your former industrial avocations, that there is open before you a glorious future, and that you are pre-eminently prepared by the antecedents of your lives to enter upon its grand career and rise with the rising life that is now being communicated to man on earth, until you are enabled

to perceive within yourselves that you are, each one of you, units in the great creation of God, having a right to a seat at the table of life's grand feast now spread and prepared for all human kind, and most especially for those of humble pretensions. Heed not the current falsehood that you are but "food for powder," and worthy only "to stop a bullet." Remember that you bear within you the image of God, and that His estimate of your worth is the only estimate worth caring for. You have been trained to industrial habits, and these will make your advance easy and rapid to to that state of life in which you will recognize yourselves, and be recognized by others, as children of the one only God, whom He will have "dwell together in unity."

PART IV.

Union is not Unity — The American Union destined to embrace a united people — How Unity is attainable — Darkest before day — Dawn of a new day of sevenfold splendor.

Man is created to be made. The greatest possible mistake we are capable of committing is to identify man with his natural conditions, to shut him up in nature, and to hold him subject to what is termed "the laws of nature." The genesis only of man begins in nature; but this genesis necessitates an exodus thence, a career forward to a point of destination in which nature shall yield to him unlimited supremacy and submit to him in all things as her royal lord and master.

Let us be careful, in looking into this destiny of man, to avoid falling into the theological abyss of predestination; but let us not in discarding the false theory of predestination dismiss all consideration of the grand theme of human destiny. Men may quarrel as much as they will with the order of creation; but that remains unalterable, and it were wise in us to accept it as it stands — not by adopting a stoical philosophy and thus resigning ourselves to an inert and indifferent submission to what are falsely believed to be "decrees of fate," whether found in that philosophy or in an equally stolid theology — but by humble and persevering effort seek until we find the true order, ask until it is given, and knock until the door of admission to the grand Science of Unity opens for our entrance into that "Temple not made with hands." With an earnest faith and trust in God the work will be made easy; without that, impossible. We must begin at the beginning. What must be thought of the sanity of a person who should commence to search for a solution of the mysteries of creation without first making an acquaintance with the Creator? Or who shall explain the character and quality of a piece of mechanism so well as the Master Mechanic himself?

"God is His own interpreter,
And He will make it plain."

There have been teachers among men, not a few, who supposed that unity in human affairs is attainable by a process somewhat similar to that required for the organization of a company for manufacturing or other purposes, and that the methods of harmonious action could be as accurately pre-arranged by certain leading minds as a board of directors could determine the percentage on a given number of shares of capital stock, at an annual settlement of the company's accounts. They failed in their aims and efforts by failing to recognize the fact that unity must be the outgrowth of a sentiment or principle within the soul — a spontaneous flowing forth into the thought, speech and action of the individuals comprising the commune, of a *living force* — not the result of a strict adherence to the "constitution," or of any other outward observance whatever. It is a kingdom that comes not by *observation*, but is already *within* us, awaiting the proper period or condition of mankind for its manifestation in the order of our natural life. It can no more be brought about by the adoption of plans devised by human genius, than the crystallization of the immense mass of rocks which form the substratum of our globe could be so effected. The sentiment of unity is a *spiritual substance*, and therefore can never be brought under the dominion of nature or subject to any of the methods of natural action.

A recognition of these important facts relieves the mind of the believer from all doubts, cares and perplexities concerning the future, which otherwise would accumulate to an intolerable mental burden, disqualifying a person for the enjoyment of any firm trust or even hope of a better condition of humanity than that with which we are at present surrounded. We have only to learn the truth in order to enter a state of quietude and perfect repose in relation to the whole subject of human destiny. We have but to believe in God, to enter into everlasting rest and peace. A question was once put to the great Master from the multitude of eager inquirers with which he was surrounded, to this effect: "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (*John* vi: 28.) And this is the first and the only work that is required at our hands. The great work of unity is accomplished in the Lord. We have only

to open the inspired volume of The Word and read it in every burning and shining line. To this end is all the testimony we have to offer. It is of little consequence where we begin, or in what order we pursue the investigation. The "one thing needful" is a teachable disposition and temper—a sense of *want* on our part is the only qualification that is required. The greater the destitution in point of learning, intellectual attainments, or even of what are termed "good morals," the more readily shall those wants be supplied, and the more rapidly and thoroughly shall the humble applicant be initiated in all the grand arcana which make resplendent with Divine glory the *living* Temple of Unity.

The written Word is embodied in natural imagery, in such a manner as that its spiritual substance may be made apparent to our apprehension in the material forms of its expression. For instance, it is written of the Lord that he is the *light* of the world. By this word *light* we do not think of the sun's natural rays, except in so far as these serve to image forth an idea of spiritual light or the Divine Wisdom. The mind perceives intuitively that spiritual light is here spoken of, and that the natural term is used simply as a medium for communicating to the mind an idea of the quality of spiritual light. The unity of creation makes the natural image an exact expression of a spiritual substance; for *light* subserves precisely the same ends and uses in the world of nature that *wisdom* does in the world of mind or spirit. The same universal law of order rules in both worlds, with the difference only that it operates naturally in the world of nature, but spiritually in the world of mind. The perfect harmony of relation between the two distinct spheres of creation which makes the one an exact expression of the other is founded on that principle of unity which joins together as one the individual soul and body. We have but to apply this principle to the Word in general and in all its parts, and to the works of nature generally and particularly, and we may perceive the unity of nature and revelation, which shall serve to introduce the student to a view of the whole subject of Unity, in the immensity of its Divine grandeur, and conduct him through an infinity of particulars which testify, confirm and illustrate the Unity of God and Man in Nature, making it an already accomplished work of creation, awaiting only his recognition and ac-

ceptance as an inheritance to be entered upon, possessed and enjoyed forever.

These things being so, and so very few invited guests coming forward to partake of the divinely prepared feast before spoken of, it may afford instruction to trace the causes which have been productive of that state of unbelief, apathy and indifference toward the truth, which now characterize so large a portion of the people. We have unions in abundance—religious, political, commercial, financial, social, matrimonial—all sorts of unions, indeed, but not unity. Let us see if we cannot discover an adequate cause for all the discordant commotions that are now shaking terribly the earth, arraying man in deadly hostility against his fellow man, and converting into implacable foes the once apparently harmonious members of the same household. It is found in that lapsed condition of the Christian church, designated by a distinguished theologian at the East as the "Suspense of Faith." Here is found the real cause of every trouble that is now rending asunder our social and political edifice, and causing fear and consternation to prevail in every breast unfortified by a genuine faith in the Lord.

A true faith was not a distinguishing feature of the Christian church even in its early stage of infancy. As the Master then said, "I have many things to say unto you, but you cannot bear them now," a non-receptive condition of the general mind of man was alluded to, which was to be looked after and divinely prepared for clearer and more direct instruction than could then be communicated. The interval between that period and the present has been improved for this purpose, so that "all things at the present day stand ready and prepared, and await the light." Another advent of the Lord was promised when this preparation could be completed, and accordingly the Divine Spirit is now inflowing into every mind that can be induced to offer hospitable reception to the heavenly Guest, who says, "I will come in and sup with them, and they with me." If, in our critical examination of certain theological tenets that we deem grossly erroneous, we may seem to reflect harshly upon them, let us not be misunderstood as indulging the slightest feeling of ill will toward any person whatever who may happen to have been indoctrinated in the error or errors which may be alluded to. Although we speak of theologians, we

would be understood as referring to their theology, and not at all to themselves personally. We have no prejudices to maintain against clergymen as a class. On the contrary, we cherish a most profound respect toward them as such, and are happy to acknowledge among their number many warm personal friends. Let us be understood, then, that in speaking of the *theologian*, we make not the slightest allusion to the *man*.

Doctrinal theology had no existence in the earlier days of the Christian church. It was not until the time of Arius, in the third century, that a council of bishops was held at Nice, to form a creed as a refutation of the heresies propagated by said Arius in relation to the divinity of the Lord. The doctrine of the Trinity was an effort to make a scientific statement of the Divine mode of existence. But Science was yet too young and feeble in those days to give such clear expression to thoughts of that character as to place them beyond the pale of controversy. Besides, it was then customary in most literary productions to make use of terms in a purely representative sense, especially when treating on a subject that transcends the lower plane of the human understanding. Thus that which was originally intended to be a statement of the truth concerning the Divine Trinity, by using the term "persons" as representative of certain qualities or attributes, became susceptible of a very different signification from what it had in the minds of those who penned that article of faith. In process of time the original sense of the doctrine was changed entirely from the idea of a Trinity to that of a *Tri-Personality* in God, or God existing in three distinct persons. This erroneous idea became prevalent among theologians, who made the entire system of doctrines now received as orthodox conformable to that primary and fundamental fallacy, so that every truth of the Christian religion is thereby falsified and perverted. So the matter stands at the present moment, and the world is groping in darkness from an extinguishment of light in the church. This state of things was divinely foreseen and provided for. It is foretold in many places in the Word, and most pointedly in chapter xviii. of the book of *Revelation*. In that chapter, and elsewhere in the Word, a false church is treated of under the representative form of a desolated and destroyed city, while the true church is represented as "the

holy city, the New Jerusalem, coming down from God out of heaven," whose beauties and glories are described as surpassing the powers of mere mortal comprehension. This latter will be found in *Revelation*, chapters xxi. and xxii.

With darkness in the Church, how is it possible that there can be light in the State councils? When the fountain of intelligence is polluted, how can pure water be drawn from derivative streams? When it is known that the work of public instruction in this country, in common schools, academies, seminaries, colleges and universities, has mostly been under the direction of theologians, whose views and sentiments are described on the preceding page, it will not be possible to avoid tracing the general declension of the public mind in relation to religion and sound morals to its proper source. Hence it is that our public men have permitted the great enormity of chattel slavery to grow up into an institution in this land consecrated to human freedom, and so great an outrage committed against the industrial principle through which alone a people can rise and advance to a state of permanent peace and prosperity. In these facts we have summed up the whole philosophy of the plagues with which we have been visited, and which have culminated in a disruption of our political union and hostile array of our citizens on the field of slaughter and carnage.

Let it not be supposed, however, that the great principle for which we are contending is disparaged only by the slave system of the Southern States. Although that is the most complete degradation to which the industry of a country can be reduced, it should be borne in mind that this same slavery system is involved in every species of oppression to which the laborer is or may be subjected; and not only so, but also in every case of failure or neglect on the part of our public authorities to surround with proper safeguards the interests of the industrial population, so as to secure to them a just remuneration for their labor and an open door of advancement for the humblest individual of them all to the highest social position to which any citizen of the State may arise. Let us be true to ourselves in this matter; for if we are not, the day will surely overtake us when we also shall be found waging an unholy warfare against the best of governments, with far less excuse for such conduct than our present adversaries have

for theirs. Let us look forward to a full development of principles involved in the motives or ends of the action of the present hour, and thus prepare ourselves to "flee from the wrath to come."

This "wrath to come," requires a word of explanation. Many are in the habit of supposing that the Divine wrath is meant, when in truth no such quality as wrath ever did or could exist in the Divine mind. It sprung from the old theological dogma of the Atonement, as it is called. That desolating fallacy ascribes wrath and cursing to the "*first person*" in the trinity, supposed to be the Father, while opposite attributes are assigned to the "*second person*," supposed to be the Son. See for proof the Westminster Catechism. Now every one should know that "good will to men," and not anything of wrath or cursing, proceeds from our heavenly Father. There are, indeed, some phrases in the Word which would seem to favor such an idea, when taken in their merely literal import; but this is to stifle every rational or scientific perception in the mind concerning the Divine character, and to assist in the crucifixion of the Lord. But the time has arrived when all should learn the truth of this, and thus be enabled to perceive that it is ordained in the very constitution of man, that all the relations of life which are not founded on the principle of mutual and reciprocal good will, must, by logical necessity, lead to and terminate in wrath, when not corrected by regeneration. Thus the "wrath to come" may be seen to signify a future harvest of the seed we are now sowing, and not any adverse visitation of our Father in heaven. "Men do not gather figs from thistles."

If we look faithfully and fearlessly into the facts of our history touching the part the great mass of the people have acted in bringing down upon our country the disorders which now threaten to rend it asunder, we shall not be able to avoid taking a seat upon one end of the stool of repentance on which we are endeavoring to place our enemies. No good can come from a refusal to accept a full share of the responsibility that almost invariably attaches to each one of the parties in a quarrel. Such a course must retard instead of hasten a termination of hostilities. Besides, is it not written, that "without repentance there is no remission of sins?" Then let us no longer seek to hide from view the part that has been enacted by even our now loyal citizens in former days.

A retrospect of the last quarter of a century will exhibit many shortcomings of our own people of the Northern States, in their treatment of the slavery question as it came forward for examination from time to time in the several departments of ecclesiastical and civil adjudication? What have the various bodies of ecclesiastics done toward arresting the downward course of affairs which like a flood was carrying away all rational regard for the industrial interests of the community, and consigning the entire laboring class to the deepest depths of degradation and bondage? Let their published records of proceedings answer the question. So also of a large majority of the different congregational societies, whose journals, with the exception of here and there a solitary one like that of Theodore Parker, in Boston, would reveal the disgraceful fact that, as watchmen on the walls of Zion, they were asleep on their posts, while the enemy was actually rioting within the ramparts of their garrison, destroying their armament, spiking their heaviest guns, and preparing to overwhelm them all in one grand defeat and captivity. In the halls of Congress a spectacle equally sad was for a long period exhibited. In both branches of the national Legislature, the gravest discussions were interrupted by clamor, while the revolver, the bowie knife and bludgeon were substituted for the weapons of truth and reason. In the Senate chamber, the courtly and polished Sumner was stricken down in his seat by an assassin's blows. In the House of Representatives, the burning words of "the old man eloquent," the venerable John Quincy Adams, were like speaking in the face of a tempest, or were stifled with ribald scoffs and jeers from opposing members. The sacred right of petition was in effect denied to the people, by refusing to refer their petitions to the appropriate committees, and by laying them on the table without even a reading. Congress thus put on the character of a mob, while mobs became fashionable sport for the rowdy denizens of nearly all of our principal town and cities. Printing presses were destroyed. Editors and public lecturers were maltreated and sometimes murdered. Add to all this the cruel hatred, contempt and scorn of multitudes of the people toward that defenceless and unoffending class of slaves, who unresistingly accepted every possible outrage at their hands; and we shall have the picture of a pandemonium in the midst of

American society, which would require the graphic powers of a Milton or a Dante to adequately portray. Shall there not be a wailing in all the land for iniquities like these? Well might Mr. Jefferson say, as he did long ago, "I tremble for my country when I reflect that God is just." Yet Mr. Jefferson was stigmatized as an "infidel" by certain theological dignitaries in those days, who experienced no trembling whatever for the fate of the country.

Say we not truly, then, when we affirm that the whole catalogue of woes now bearing down upon our people are traceable directly to the teachings of a false theology? Where else can the responsibility be laid? We have already shown that all rational ideas concerning the unity of God were obliterated from the tenets of that theology, by the doctrine of a *tri-personality*. This closing up of the human mind against all reception of intelligence and thought concerning unity in its highest manifestation to man, makes it impossible for him to receive any true perception of unity whatever. The unity of the American people, therefore, has yet to appear.

The means for gathering into one and cementing with a permanent and everlasting bond of unity the people of the United States, as well as those of every kindred, tongue and nation under heaven, have been amply provided. But the blessings of unity never could be known, much less appreciated and enjoyed, by man, but by contrast and comparison with the opposite state of discord and fierce conflict. This doctrine of opposites deserves our most particular attention. It is only by means of contrasting and comparing the opposite sensations of pleasure and pain which we have experienced, that we can be made conscious of any enjoyment whatever. Reflect upon it, and you will perceive that it is so. Look abroad throughout the whole domain of outlying nature, as well as within yourself, observing any and every fact of your own individual consciousness, and you will be convinced of the great use of this doctrine of opposites, and so become reconciled to that order of creation which requires that we first learn to suffer some privation of pleasure before we can be made capable of enjoying a more full measure of delight. This is a necessity of creation. The fact of our being creatures, deriving our life continually from the Creator, makes it necessary that we experience such changes

of state. They all take place under the Divine auspices, and are used as means of our advancement to higher and better conditions of life. Regeneration is effected by means of these changes of of state, these alternate experiences of pleasure and pain, joy and sorrow, delight and disgust, hope and fear, exaltation and humiliation, triumph and despair. Those who do not pass through them, but remain content with present attainments, absorbed in the work of providing for their physical and personal comfort, are they who are referred to in the book of *Psalms*, *chap.* lv., *v.* 19, where it is written: "Because they have no changes, therefore they fear not God." In this divine truth we have the philosophy of "SUFFERING"—that "stone," that "tried stone," that "chief corner stone,"—which the theological builders have rejected, in their total perversion of the truth of the "atonement." In their dogma on this subject they affirm that the sufferings of the Lord were endured *in our stead*, that is, He suffered *as a substitute for us*, in order that we might be made exempt from suffering. Now it must be plain to all rational minds, that whoever is exempt from the suffering alluded to must, by that very fact, be exempt also from every capacity for enjoyment, which would be tantamount to an exemption from all the blessedness which constitutes the sum total of spiritual or everlasting life.

When this is understood and acknowledged, the reader will be prepared to look hopefully and cheerfully upon all the sufferings that mankind ever has been, or ever shall be, called upon to endure. He will perceive that the END of all human suffering is an enlargement of the capacity for enjoyment, a preparation for the reception of new gifts of life, in which, according to the good old apostolic phrase, those "light afflictions, enduring but for a moment, shall work out for us a far more exceeding and eternal weight of glory." He will be prepared to view the present national discords which now so seriously disturb the public order, as harbingers only of that serene peace and perfect content flowing from a state of unity, which is yet to be inaugurated among us, as surely as God rules the universe. His "sorrow will be turned into joy," as the dense darkness which now blackens our political horizon shall be penetrated by the gray streaks of light, announcing the dawn of a new day, whose splendors shall transcend the ability of man to conceive.

We have already referred to the uses of evil, which is the sole cause of every human suffering. But the introduction of evil into the world was not the result of accident or a mistake of the Almighty. It is no hindrance to any part of the Divine plan—if He who is Order itself can be said to have any plan. Almost any prudent husbandman knows how to turn to good account the manure of his barn-yard, the offal of his farm. Think you not that the great Husbandman of the universe is fully as wise in the appropriation and disposition of evil or sin, to which such offal corresponds? There is no more of sin permitted to show itself in the world than can be overruled and made to operate as a fertilizer of the ground whereon is produced every Divine plant in Eden's mystic garden. It is written: "The wrath of man shall praise Him; the remainder He restrains." It is not the *sins* of men that stand in the way of their salvation. Men are easily saved from their sins. The great barrier to salvation is their fancied *righteousness*, preventing a confession and true repentance of any one specific sin.

If theologians would but cease uttering their dry generalities concerning "the exceeding sinfulness of sin," and show clearly in what it is that sin really consists, and what God has done and is doing for the remission of sins, they would become powerful instruments in the Divine hand for the emancipation of our people from the bondage they are under to sin and falsehood in every possible form of manifestation. But they have freely chosen their path, and cannot now be turned from it. They must be left to pursue their course to its end, while the great mass of the people are being awakened to give attention to these important matters. Then shall be revealed the truth that there are those now looked upon as *first* in the great scale of human life, whose proper place will be among the *last* to enter into that glorious life which has been divinely prepared for all the children of God.

The first and chief preparation for entrance into the new life is to learn the truths of the Word. These truths are spiritual in their essence, and therefore are not in every case obvious in the literal text, until after instruction concerning the quality of the Word, the principle of unity which pervades it throughout, and which makes it also one with all the outward works of creation,

commonly called the works of nature. The unity of God and Man in Nature is the key to the science of unity, and this is found only in the Word. This deserves something more than a general statement; for it is the more fully illustrated and abundantly confirmed as we enter into the numerous particulars of which the general truth is composed, even to the most singular or single particles of every particular truth. A similar order pervades the material creation as that which is found in the written Word; for all the works of nature are arranged in the order of genera, species and individual objects or atoms. Nature has thus its trinity in unity, and reflects a certain image of its Creator, as portrayed in the written Word. These infinitely varied expressions of the Divine Human countenance are what constitute the peculiar charm in the matchless form and features of the virgin Daughter of Zion, (the love of celestial truth), rendering her the "Perfection of Beauty." She is therefore to be waited upon and courted with infinitely more assiduity and profound respect than an enamored lover would woo and win a favorable reception from the adored mistress of his affections, if the lover would gain encouragement to his suit, or even listen to the celestial music of her divine voice.

It is an axiom in the science of unity, that each and every individual thing in the created universe exists, not for its own sake, but as subservient to some other thing outside of or apart from itself. For instance, the mineral kingdom of the earth is subservient to the production of a vegetable kingdom, both of which are subordinate to the subsistence of an animal kingdom, while all the three exist for the sake of man, the chief and crowning work of creation. This primary natural truth thus reflects to us the image of a primary spiritual truth, viz.: that *self-abnegation*, or devotion to the welfare of others, is a universal law of heaven and earth. It is the cardinal Christian doctrine of *self-denial* reflected from the face of Nature, attesting the unity of Nature and Revelation, and repeating or echoing the Divine voice from the Word, "Thou shalt love thy neighbor as thyself."

Now this primary or general truth is reiterated in every one of the particular and singular truths which form that series; for the truths of the Word, like the works of Nature, are divinely arranged in serial order. Take as example any natural work, a tree, for

instance: A leaf from any tree, when held up between the light and the eye, presents an exact image of the tree itself, with its trunk, branches, twigs and leaves; and what is most wonderful, the smallest particle of the leaf, when subjected to the magnifying power of a microscope, will repeat the image of the tree, showing that a similar order pervades the smallest atom as that which rules in the largest body. So, also, in the Word, the first and greatest of its truths, the Divine Unity, or the unity of God and Man in the one person of our Lord Jesus Christ, is repeated in an infinite variety of truths belonging to that series. Take, as an example, one of the Lord's parables, that of the Good Samaritan, as it is commonly called:

"A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

"And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."

This charming parable belongs in the series which treats of the Divine Incarnation, the descent of Jehovah God to the conditions of a Natural Man on earth. In it is imaged forth an entire view of that wonderful event, precisely as a dew-drop images forth the whole canopy of heaven, with its golden sunlight and bright fleecy clouds by day, and its silvery moon and stars by night. To give anything like a full explication of its internal sense would require many volumes. Indeed it could not be given in any number of volumes, because, as it embodies Infinity, it is inexhaustible. The parable, therefore, is the only appropriate medium through which an idea of its contents can be communicated to the human mind.

Jerusalem was the metropolis of the Holy Land—its center, where the Temple was erected, and whither the tribes of Israel went up on periodical pilgrimages. Jerusalem therefore represents the inmost of the heavens, from which the Lord descended, or "went down." Jericho was a city on the river Jordan, which was the boundary line of the Holy Land, and therefore represents the ultimate, natural and most external plane of human life. "A certain man went down," etc., is therefore understood.

The treatment received at the hands of the thieves, presents a summary view of the sufferings endured by the Son of Man from all those who appropriate to themselves the goodness and truth or virtue and intelligence, which proceed from the Lord alone; as is the case with all who deny that the Lord is *Life in Itself*, and thus ignore the Divine Humanity. The priest and the Levite are representative of the church as it was at the period of the First Advent. The Samaritan represents the Gentile world, who laid no claim to divine virtues of any kind, and did not esteem themselves as particularly good or holy. It was among these latter, however, that the first Christian church was established, while *the church as it was* became—just what it is at this day.

But all the wonderful arcana of the Word goes for nothing with those who will not ask to have their eyes opened and their ears unstopped. Others, however, who desire to be made acquainted with the infinite wonders contained in the Word, and to receive their spiritual sight, will be greatly aided in approaching the Lord, who alone can confer these gifts, by consulting the luminous and voluminous pages of that most neglected and despised of modern writers—the gifted seer Swedenborg.

But let it be carefully noted by the reader, that what was seen by Swedenborg, or what John in the island of Patmos saw, or what any one else ever saw, can be of no possible avail to him, unless he first receive the gift of spiritual sight from the Lord Jesus Christ alone.

The Lord has reserved to himself the office of interpreting His Word. The law according to which the Word is written was indeed made known to Swedenborg, but that fact conferred upon him no power to enlighten the mind of any other person. This should be borne in mind by the students of that gifted writer,

if they would avoid a sectarian tendency which has been conspicuously manifested among those commonly known as "*Swedenborgians.*" No stronger protest against religious sectarism is to be found in any language than that which marks every page of Swedenborg's works, testifying from beginning to end the truth of the Unity now under consideration. This fact shows the obdurate tenacity with which the unregenerate mind clings to ancient prejudices, even after an intellectual demonstration of their fallacy and evil tendency has been abundantly given, and should suggest the propriety of that prayer in the book of *Psalms*, xxxix. 4: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." The disciples who had been for a long time in company with the Master could make nothing from the written Word, until He who was the Word made flesh had "opened their understanding that they might understand the scriptures." *John*, xxiv. 45: "And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself." *Luke*, xxiv. 27. But it is plainly set forth in one of the visions shown to John, as recorded in the fifth chapter of *Revelation*, that the Lord himself is the only interpreter of His Word. Read and ponder it well. It is as follows:

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

"And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

"And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

This teaches us to put all theologies, whether new or old, with all theologians and commentaries, in their proper places, while it refers us to the only Expositor of the written Word capable of imparting the instruction of which all stand in the greatest need. That Divine Expositor is even now in our midst, and is awaiting with an insatiable patience our invitation for His instructions.

On this firm basis we build our hopes and anticipations of that brighter day for our people, and for all people, that is about to be ushered in upon the earth. The events of all our history have conspired to prepare us for the change, and He who has conducted us thus far will be with us to the consummation. The conclusion of the whole matter is plain: Let each and every one remain in the position in which they find themselves placed by the Divine Providence, and pursue with patient industry the various callings whereto they have been called, trusting in the Lord alone, and performing all their duties with reference to the Divine law rather than from any thoughts of emolument or the honors that come from their fellow men. They will doubtless have some suffering to endure, but every pang will be followed by a joy unspeakable. They will experience the truth that Infinite Mercy "tempers the wind to the shorn lamb," in every case of suffering—that not so much as a sparrow falls without the Father's notice, and that even the hairs of the head are numbered—filling the heart and mind with ineffable contentment, while from the inmost soul will gush forth the most rapturous hosannas of a Divine adoration.

Nearly twenty-five years ago, we published at Columbus, Ohio, the *Laborers' Advocate*, and subsequently at Cincinnati and in New York city, the *New Industrial World*, in both of which papers the views we have herein given were set forth in substance; but from the tempest of vehement denunciation of the subject which was then sweeping over the land, the public mind could not be brought to a consideration of such matters, and we were compelled to discontinue both publications. In those papers the present aspect of our political affairs is predicted as a logical necessity or product of causative elements then at work, although the time when these events should occur was not given. We have lived to witness their *denouement*, and hence have written what we conceive to be a true Philosophy of the War of Secession, and an intimation of the Destiny of the American Union.

APPENDIX.

A SOLDIER'S PRAYER.

Recorded as a Testimony to the Churches.

"O come, let us worship and bow down; let us kneel before the face of Jehovah, our Maker.

O LORD, our heavenly Father, who art the One only Source and Fountain of Life, yea, LIFE IN ITSELF, and who, for our sakes, hast tasted Death; who dost reveal thyself in thy holy Word as "The First and the Last," as "He that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death;" we would draw nigh unto thee as the sole Dispenser of Life to each one of thy creatures, according to the measure of their varied capacities for receiving the same; imploring that these our capacities may be so enlarged and quickened as to render us conscious of thy inflowing life, and that we may be empowered from thee to walk uprightly and reverently in all things in the way of thy Law; and especially at this time and on this occasion do we supplicate thy blessing while go forth in defense of our National Government against the violent assaults of its enemies, believing as we do that this Government is the work of thy hand, and the highest and clearest political expression of thy great Law of good will to men that this world has ever yet seen; and to this end we pray that we may be divested of, and

purified from, all that rashness and misnamed valor which have their root in mere self-love and desire for self-aggrandizment, and that we and our entire army may be inspired with that true courage which springs from trust in thee and reliance upon thy holy Word, that we may thus be armed with the power of thy Might to vanquish the common foe.

But it becomes us, O Lord, before invoking these blessings, that we make full confession of our sins and shortcomings, especially those that have emboldened our enemies to take up arms against us: We have, in our individual and collective capacity, been unmindful of the truth that "thou hast made of one blood all the nations of the earth," and that all men are equal in thy sight; we have therefore forgotten that our matchless form of government was thy gift to us, and we have even turned it from its holy purpose of measuring equal and exact Justice to all, into an instrument of cruel oppression toward millions of our fellow creatures; we have, in our Ecclesiastical, State and National Councils, turned a deaf ear to the prayers of these suffering millions, refusing to consider their petitions; while individually we have borne ourselves toward them with hatred, contempt and scorn; and we have permitted the humane advocates of the rights of the down-trodden to be visited with a persecution like that which unbelieving Jews of old persecuted the Prophets whom thou didst send to them; and that for these heinous sins our enemies have been permitted to rise up against us, inflamed with wrath, and to menace our very existence as a people.

Yet, O Lord, we are encouraged to hope in thy great mercy, and to implore thy deliverance from these great sins and their evil consequences; that we may be speedily returned to our respective places of abode and our orderly avocations, better prepared to appreciate and enjoy those blessed institutions which have fostered

among us Schools and Churches and thrifty Industry, with all the concomitants of a peaceful prosperity, and that we may thenceforth labor with greater diligence for the extension of these blessings until every individual in the land shall be a full partaker thereof, and shall learn to call upon thy great Name, when all the inhabitants of the earth shall join in one grand anthem of praise to thee,

"Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth as it is done in heaven; give us day by day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory, forever. Amen."

This prayer was offered up at midnight, on the night of the 28th of November, 1862, from our camp at Moscow, Tennessee, while the troops were preparing to move on the following morning against the enemy at Holly Springs, Mississippi, by

Your fellow servant,

JOHN WHITE,

Private in Co. D, 72d Illinois Volunteers.

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NOTICE,

To those who may take an interest in the matter.

The author of this little work has served as a private soldier in the army since June 14, 1861, with the exception of four months while sick in Cook county, Ill., from February till June, 1862. After serving nine months in the 6th Missouri Volunteers he was discharged for disability, returned home and fully recovered his accustomed good health. On the President's call for more troops last spring he enlisted in the 72d Illinois regiment, and was again discharged for disability, February 6, 1863, being permanently disabled by a chronic disease caused by exposure and fatigue during his service. As no pension is provided for such cases, he hopes to gain pecuniary means from the sale of his work, honestly believing that *quid pro quo* is offered for whatever may be realized from its sale.

He has no agents. He will be his own salesman, which will furnish him employment suited to his impaired health and advanced period of life, being in the 61st year of his age.